

The Messenger

Dr A H Strickler
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"As the Truth is in Jesus."

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Poetry.

THE ANCHOR OF THE SOUL.

O Gallilean! art Thou, too, forlorn,
Who wouldst the rule of the world repair?
Art Thou a failure as Thy foes declare,
Who fain would crown Thee still with barren
thorn?
Shall generations evermore be born
To hopes deferred that wither to despair?
Shall sorrowful humanity still wear
The grievous yoke that it has ever worn?
Oh, folly! whatso'er of good or great
Rules in this world o'er what is base and
vile,
This is His work, which he will consummate
At His good pleasure; therefore, with a
smile,
We, who believe in Him, can calmly wait
His triumph, knowing all is right the while.
—Good Words.

Communications.

For The Messenger.

REPORT ON THE STATE OF THE CHURCH.

To the Pittsburgh Synod:—Dear Brethren:—All the Classical reports on the State of the Church, represent said State as very prosperous, encouraging, hopeful. True, one report says, "The devil who never wearies of his efforts to hinder the advancement of the kingdom of Christ, has been painfully busy at his work in some part of the field of God." Yes, was the work of the Lord not stayed, but "where sin abounded, grace did much more abound."

None of our pastors were removed by death. Only a few were hindered from their work by sickness, and that not to any serious or long continued extent. In the pulpit and from house to house, by day and by night, they toiled. Catechetical classes were large and well attended, resulting in large additions to the communion membership of the Church. The holy sacraments were neglected by but comparatively a small number, the parents at the altar of the holy eucharist, not forgetting that their children were, with themselves, called of God unto salvation, and so entitled to the divine blessing as comprehended in and administered by the sacrament of holy Baptism. The missionary work, that life-pulse of the Church, has greatly increased, showing that the hearts of our people are becoming more pervaded with the renewing, sanctifying currents of the Christian salvation, proceeding from the Lamb slain for the sin of the world, the fountain filled with blood, ever full, ever overflowing—on and on until Satan's power shall have ceased, the nations saved from sin and death, and Christ Jesus shall have come to reign creation's Prince of life and peace.

The older missions, mostly, are progressing well. Several new ones have been established, giving good promise of early advancement and final success in the near future. Several new churches have been completed and others are in progress of erection. Only a few charges have been, and still are, vacant. Churches have been enlarged, renovated and beautified, making the house of the Lord more seemly and glorious. Several new charges have been formed. The church papers are receiving increased circulation, and are more earnestly and devotedly being read. The spirit of benevolence has been manifest in larger measure. Good will, peace and harmony, blessing and joy are found largely throughout all our churches—the evidence of love to God, so, also, of the promise of the life that now is and of that which is to come.

And, in as much as the gracious and bountifully giving Lord has again heard the heavens, and they the earth, and the earth the corn, the wine and the oil, and

they the toils, cares and prayers of our people, in the gift of an abundant harvest—the earth yielding her increase on plain and valley, on rolling hills and steep mountain sides, making the heart glad, and filling the soul with gratitude to God, may we not hope to witness still greater activity in the onward movement and growth of our beloved Zion—so highly prized, so precious to each and all of us—during the Synodical year into which we are now to pass.

But now whilst all the reports of the Classes warrant this pleasant, pleasing, hopeful picture of the State of the Church, some of them bring to view things which ought not so to be; things which need to be renovated and regenerated in order to the completest peace and fullest prosperity of the Church—things calling for humiliation, repentance, fasting and prayer. Let us then return to our respective charges and fields of labor with cheerful hopes, renewed zeal and activities in the service of our blessed Lord—knowing that our labor is not in vain, in, by and through Him—to His glory and the salvation of man.

Retrospective.

Thirty-nine years ago, May 28th, 1843, the day and year Westmoreland Classis was organized, we had throughout the large territory, now included within the bounds of this Synod, being the whole of Pennsylvania west of the Alleghenies, nine ministers, only seven of whom labored as pastors, having under their care nearly fifteen hundred members.

In 1850, 7 years afterward, being thirty-two years ago, the time Westmoreland Classis was divided and that of Clarion formed, and still covering the same large field as now occupied by the Pittsburgh Synod, the number of ministers had increased to eighteen; the membership to 3,500, of which 3,200 communed. Then, i. e., thirty-two years ago, there were twenty-one Sunday-schools.

We all well know the statistics of thirty-two years ago are very imperfect, as for instance, no mention is made at all of the baptized membership, and, in some cases, even that of the adult members is not given, which defect we supplied, approximately, from other sources. But this, itself, is evidence of good progress.

My brethren, let these facts and figures be compared with the statistics of this Synod for this year, as herewith presented, and see what the Lord has wrought. He has done great things for us of which we are glad. Blessed be the name of the Lord.

"The Lord bless thee, and keep thee;
The Lord make His face shine upon thee,
And be gracious unto thee:
The Lord lift up His countenance upon thee,
And give thee peace."

Respectfully submitted,
JOHN MCCONNELL, Chairman.

Selections.

COST OF THE LIQUOR TRAFFIC.

The Prohibitionists on the one side, and those engaged in the manufacture and sale of alcoholic beverages on the other, have forced the liquor question into such prominence that all phases of it are undergoing very thorough and exhaustive discussion. In nearly every State convention that has been held anywhere during the present year by any political party, the question of Prohibition has made its appearance, and in most cases has been recognized as a subject of such consequence that a resolution either favorable or unfavorable to it has been adopted. It has become an issue of such vitality that for any political organization to ignore it is an evidence of cowardice that invites and deserves the contempt of all honest men.

In the great debate that is now going on in this country on this subject, the Prohibitionists are forcing three strong points or arguments against the traffic in intoxicating liquors, with tremendous effect, which their opponents find it impossible to answer or to neutralize by any counter statements. These facts are:—(1) the incredible and almost incalculable amount of money annually expended in the United

States for all kind of beverages of which alcohol is the base; (2) the material loss to the people and the country by the idleness and dissipation caused by the liquor traffic; and (3) the immense increase of crime, taxation, wickedness, degradation and misery that curse the land as the natural outcome of the nefarious business.

Under the first point in this terrible indictment it is alleged, with the statistics at hand to prove it, that the people of the United States spend annually about \$600,000,000 for all sorts of strong drinks, and with these figures to start with, it is easy for any one to make comparisons of the most tremendous and startling import. For example, since the close of the Rebellion, in 1865, what has been spent for alcoholic beverages by our people would have paid the national debt at least three times. The next year after the war closed (1866) the national debt touched its highest point, when it amounted to \$2,773,236,173 69. But that is only about one-third of the real money cost of the war. In addition to the cost to the General Government, which is represented by this enormous national debt, the States, cities, towns, counties, and individuals paid twice as much more, thus swelling the overwhelming aggregate to over \$6,000,000,000. The South could not have expended less than \$2,000,000,000 in its unholy zeal to destroy the Union, and, in all, the wicked effort of the Secessionists cost the people of the United States not less than \$8,000,000,000. Yet one writer estimates that we have drank up since the war closed more than \$9,000,000,000 worth of intoxicating liquors. The New York Tribune estimates that it costs every year more than our whole civil and diplomatic service, our army, our navy, our Congress, and all its appropriation bills, and all our debts and expenditures, from the Federal Government down to the smallest municipality.

Of the traffic. A Massachusetts official report, made some years ago by the authority of the Legislature, estimates that 84 per cent. of all the criminal expenses of the State is directly chargeable to the abuse of liquor. An appeal can safely be made to the observation of any candid person for an estimate of the loss to the productive industry of the country by the idle habits engendered by these vicious practices. The statistics are not within reach to show the number of able-bodied men now employed in the United States in making and vending beer and whisky, but the number must be vastly in excess of all ordinary calculations. To the manufacturers and sellers, who cannot be said to be creating any portion of the real wealth of the country by their business, must be added a great army of lazy loafers, who infest the saloons and other drinking places, and whose labor is withdrawn from actual service.

As to the criminality which is fostered by the abuse of liquor, our jails, poor-houses, city prisons, police courts, insane asylums, and penitentiaries furnish the proof of its extent and wickedness. The statistics under this branch of the subject would be even more appalling if they could be collected, than the cost of liquor annually drank, incredible as these figures are known to be. It is probably safe to say that one-half of the tax levied on the people of the United States are directly chargeable to the use or sale of intoxicating beverages.

But what statistician would have the temerity to undertake to measure the sorrow, bereavement, shame, and disgrace which follow this business as naturally as night succeeds day? It is with the sacred precincts of the home and the realm of the affections that this arch-enemy of our peace does its worst and is most to be dreaded. It is here that its enormity defies the figures of arithmetic, and it probes all the scathing invective of indignant eloquence.

It is plain, then, to the honest comprehension that the Prohibitionists hold their adversaries at a great disadvantage in this discussion, not only in the question is considered from the economic standpoint, but when it rises to the domain of morality and good order. The enormous annual cost of the liquor traffic cannot be

satisfied with the charge that it pays a great portion of the public expenditures; nor, when it is charged with breeding immorality and pauperism to an appalling extent, is it a sufficient answer to plead "personal liberty," or to seek shelter behind the law. The old slave-holding oligarchy of the South had the law on their side—some good men thought the law of God, even—and their "peculiar institution" was safely entrenched in the United States, and yet the moral sense of the people passed a "higher law," which was more in accordance with their consciences, and carried on an "irrepressible conflict" until the hateful thing was forever abolished, and no foot of American soil was cursed by the tread of a slave. In this day and generation no kind of business which is repugnant to the moral sense of a majority of the American people can have a long lease of life, even though it may have the privilege of sheltering itself under statutory enactments. Let all persons interested take due notice, and govern themselves accordingly.—Chicago Evening Journal.

DULL SERMONS.

Preachers are probably among the last to hear the complaints which are made of the sameness and dryness of their discourses. It is idle to shut one's eyes to the fact that a large proportion of hearers do not go to church either to worship or to be instructed. The minister may wish it were otherwise, but if in his congregation every Sunday there are many, especially among the young people, who go only to hear something that will interest them, then if he has the spirit of the Apostle who tried to accommodate himself to all tastes, and even to the weaknesses of his hearers that he might save some, he will strive to make his sermons attractive to those who are not to enlist their attention they should cease to come altogether.

Of course much of the complaint about dull sermons come from those whose lack of spirituality makes them more than indifferent to gospel truth, but the complaint is not confined to this class. It is heard among those who do love the truth, but who would be ever so much obliged to the good man who dispenses it if he would serve it up to them with a little more regard to style and seasoning and variety. Even the saintliest hearer may grow weary of sermons which run in the same line of thought every Sunday during the year, and which are as much alike in treatment as if they were fifty-two bullets run in one pair of moulds.

The pulpit being a divinely appointed instrumentality, will never lose its power, but some of the men who fill it are in danger of losing their power, and some have already lost it.

The cause is not far to seek. There are ministers who have fallen into the habit of preaching on a single class of topics. Their sermons are all doctrinal or all hortatory. Sunday after Sunday there is nothing new except the text, and that is only a pretext to the waving of the same old garment with new collar and cuffs. The introduction on each occasion may vary somewhat, but no matter, in a little while the preacher drifts into the old doctrinal or hortatory rut, and finds it impossible to get out again. This is dreadfully wearisome even to the most long suffering hearer—who really deserves the chance of exercising some other virtue than that of patience. An excellent old minister fell into the custom of treating his people to a weekly discourse on grace. A young man in his congregation became so familiar with the strain that he wrote it out and than translated it into Latin. A copy of the Latin rendering fell into the hands of another member of the congregation who knew nothing of the translation, and yet so familiar was he also with the strain that he recognized it even in the disguise of a dead language!

There is a sandy road on the Atlantic coast which is traversed by a queerly constructed vehicle, the body of which is over a single wheel; but the wheel itself is as

wide as the body of the machine, the object being to press the sand like a roller, and so keep the road smooth and level. Along the side of this sandy high-way there used to be sign-boards saying, "Don't rut the road!" That would be a nice inscription to hang up in many a study, "Don't rut the road!" But you will, if you always preach on the same subject, even should it be as good a subject as final perseverance. There is no excuse for monotony in subjects or in the treatment of them. If the minister will take his own Bicycle as his model he will stand corrected. There, as in external nature he will find unity of design indeed, but unity amidst endless variety. The story of redemption runs like a scarlet thread through all the books of the Bible and binds them together, but how varied are the books themselves, both in subject and style—history, biography, proverb, psalm, prophecy, doctrine, exhortation—making their appeal to memory, reason, conscience, imagination, affection—touching and stimulating every part of man's complex nature, intellectual and spiritual. If all Scripture is profitable, let the preacher widen his range and gather fruits from every hill and valley, forest and field.

But if he will not, he must take the consequences. There are men in the pulpit who have suffered themselves to fall into a mental torpor, through indolence, self-satisfaction or indifference to incentives, solemn and urgent, which should stimulate them to the intensest activity. They run in ruts. They do not advance a new idea once a year. If they venture upon illustrations they never seek fresh ones but use the old, stock illustrations which have done duty since the days of Chrysostom. So familiar have their hearers become with their method of handling their favorite themes that what they are going to say can be anticipated all through the sermon, and the big gate can be seen, half a mile off, at the end of the long dusty lane.

Now we say that those who are compelled to listen to such sermons have a right to complain. They are not captious dissatisfied. When they express their weariness they are not complaining. They bear so long and patiently with such dull, perfunctory performances. The preacher who is guilty of them need not go to a panorama to see "dissolving views." He has only to stand in his own pulpit, and by and by he will have the view of a dissolving congregation.

Every man cannot preach learned or eloquent sermons, but there is no excuse for preaching dull sermons. If the minister in the selection of his text will now and then avoid the class topics upon which custom has made it easy for him to preach; if he will go to some long neglected part of the great field of revelation, and choose some subject demanding close investigation and calculated to stir up thoughts which have long been slumbering in his own mind and to exercise faculties which have become benumbed by disuse, he will find it wonderfully refreshing to his people and no bad discipline for himself. And then having taken a topic out of his ordinary routine, if, instead of asking himself, how has this subject been treated ever since the beginning of the Christian era, and then treating it in precisely the same way, he will stir up his invitation and having the courage to attempt something original, he will enjoy the unusual spectacle of a wide awake congregation.

The preacher should be like the old editor who said that wherever he went, whatever he saw, or read, or experienced, he was always searching for something to put in his paper, and that his paper was never out of his mind. He should be with regard to his sermons what the artist was with his pictures. When he said, "I am always painting within myself." He should seek for illustrations of divine truth in nature, in literature, in history, in science, in all the busy world about him, and thus he will learn to present even familiar truths in lights so fresh and striking that his hearers instead of trying to pay attention from a sense of duty, cannot help listening and remembering what they hear. Above all, he should seek that deep realization of the truth which is experimental, and which is wrought in the soul by the Spirit of God.

When Dr. Graham, of London, was in this country, he told us of a missionary who had to preach through a native interpreter. After awhile the interpreter became a true convert, and immediately the natives began to show a new sensibility. The very tones of the interpreter, now that he himself felt the truth, affected the feelings of his countrymen. His own sympathy and deep realization of the sweetness and power of the gospel touched their hearts. So will it be with the diligent, earnest minister, who taught by the Spirit, out of the abundance of a full heart pleads with his fellow-men. Heavenly unction will give him power.—Central Presbyterian.

Family Reading.

SPIKENARD.

BY MRS. A. D. T. WHITNEY.

What was that box of spikenard, Lord,
Which Mary brought, and at Thy feet
Broke, and the ointment on Thee poured,
The while Thou sat'st with them at meat?

The house with the sweet smell was filled,
And all the chambers of the years
Are fragrant with those odors spilled,
And tender with that dew of tears.

Oh, Lord! do I not likewise bring
Before Thee, as I lowly kneel,
My costly grief—that hidden thing—
And for Thee only break the seal?

Thou seest, human as Thou art,
Yet glorified in God again,
The broken box—a human heart,
The precious oil—its Christ of pain!

—Christian Union.

(Chas. G. Leland, in Century.)

HAND-WORK IN PUBLIC SCHOOLS.

The visitor to Philadelphia, who will on Tuesday or Thursday afterwards enter the Hollingsworth School Building, next door to the Academy of Music, may see an interesting sight which is at present without its exact counterpart anywhere in this country or even in Europe, namely, sixty or seventy public school children, from ten to sixteen years of age, girls and boys engaged in different kinds of decorative work. At one long table the little ones are busy modeling, painting, and glazing faience, or ornamental clay-wire, which when finished will go to the pottery to be fired, and return as elegant vases, grotesque monsters for match-safes, flower-baskets, or such other caprices as the fancies of the juvenile artists may dictate. And what they execute is no bungling work; it brings a good price in the market. One little damsel, small for her twelve years, has a giant Frankenstein of a frog before her, which she is deftly shaping, and which with its gaping jaws seems almost able to swallow her. There are others, nearly all without even a drawing to guide them, covering cups with flowers, and making curious wares with all the confidence of the most experienced workmen. After all, it is nothing more than many a visitor has seen done by little children in the art-potteries of Spain; but strange enough, one never thinks of American youth as able to do what seems natural in foreigners.

At the next table are girls engaged in art-needle-work. This certainly is natural enough employment for such little maids, yet if the stranger will look into it, he will find even here a novelty. All the pupils are obliged to draw their own patterns. Another strange idea is also promulgated here: to those who say that plain sewing should be the first needle-work for children, Miss Elizabeth Robins and Miss Moss, the teachers, will reply that crewel-work and outline embroidery are much easier, and that by familiarizing little girls with the needle in what they most readily learn, they do better in the end with more practical work. There is also another reason for not putting plain sewing strongly forward: of late years in every ragged school and drunkards' children mission, such work has been given so much prominence that the parents of pupils in the public schools have a not unnatural aversion to having it said that their children are taught it gratis. "Let us respect prejudices," as Mirabeau said, and also the method by which these little damsels are led from æsthetic art up to housekeeping. We shall find this principle cropping out again in the school in all its branches.

Near them boys are carving walnut wood panels, which will be made into cabinets. They are not of the most elaborate Italian or French finish, but they are quite as good as the old Gothic originals which they imitate. It is a curious fact that the average boy, when accustomed to the same kind of designs, turns out very much the same kind of work as the grown-up artisan of the middle ages. He is readily familiarized with the best style of design, but it is hard to teach him machine-finish. This is even more perceptible in the *repoussé* work, brass plaques for the wall, made by these boys. They can produce admirable imitations of old German brass salvers, quaint and curious or beautiful, but without long practice they do not approach anything like the stamped brass plates which are now so common. It may be worth observing, however, that the revival of sheet brass *repoussé* work, in these plaques, and in this country, dates from this school. As the art is spreading extensively and rapidly, I trust that I may be allowed to mention that Mr. Karl Krall, of the firm of Barkentin and Krall, the famous artists in hand-made metal work of Regent street London, has given me credit for reviving, in a book called "The Minor Arts," this interesting industry for amateurs. Embossed sheet brass is used for finger plates to doors, for panels in cabinets or chests, for strips or borders by fire-places, for bellows, and in fact, wherever ornamented surfaces are required. These boys have frequently filled orders for such work, and there is more than one in the class who has earned five dollars by three hours' labor.

At the next tables a number of boys and girls are engaged in drawing. The system pursued here is somewhat peculiar. The new-comer is first carefully taught how to draw a free-hand line with a hard pencil. Are there any of my readers who were taught anything of the kind under the old

methods? I certainly was not, even by the best drawing-masters. The pupil is told to make a line fine as a hair or a cobweb, free-flowing, without rubbing or "stumping," "painting" or "scratching." In the first stage, tracing on ground glass slates, or on thin paper, is encouraged, until the pupil can hold the pencil with ease. As soon as he can copy a simple leaf accurately and lightly, he is told to make a circle and repeat the leaf twenty times in different positions and in different sizes, so as to make a wreath. Compasses and rulers are allowed, or rather their use is encouraged to verify the work. It is rather remarkable that when pupils are obliged to use these forbidden aids, they soon get tired of them. Those who draw in light free-hand, or what may be called the Callirhoe, or "fair-flowing" style, learn to draw accurately in half the time which was required by the old method. It is said that in mountain passes the fastest mules are the surest footed, and those who draw most rapidly are the most exact. It is almost needless to say that in elementary decorative drawing like this, no shading whatever is allowed. There is no copying of worn-out lithographs of cows and castles, landscapes and bouquets. The development of simple outline from spirals and waves into lines of construction, and so on to Gothic, Moorish, or Renaissance arabesques, from the first step, and from the beginning, the pupil having the final given, or selecting one, develops all the design without aid. I have known one very exceptional case in which a girl at her third lesson designed in free-hand a very elegant pattern. It is not unusual for the pupils to manifest a perfect ability to design, even before they can draw the lines respectably. It is also a curious fact that, taking one with another, there is great fondness for, and most ability manifested in, the Moorish or Oriental styles of design. My own taste inclines to Anglo-Saxon and Neo-Celtic in decoration, and I find that the elder pupils follow me in this, but that their instincts are Eastern.

It may interest the reader to know that in drawing and design the two sexes are, as regards skill, absolutely equal. The original design of a vase, from this school, which has been justly regarded as one of the most graceful works of art executed by a child was by a boy; but there is a girl of fourteen in the class who is his superior. In modeling there is nearly an equality, but on the whole the boys are the cleverer. In sheet-brass work the boys have the excellence all to themselves. Even in a class of grown-up ladies, I have never known one to produce so good a plaque, after many trials, as I have seen a boy make at a first effort—the reason being that boys are in this more deliberately careful, and far more desirous of being skilled than of merely producing to show. For the same reason boys are better wood-carvers than girls. I incline to think that, in the long run, in wood-carving girls would equal boys. I once gave a few lessons in carving to a young lady in England, a near relative of one of the cleverest women who ever lived, and in less than a year at exhibitions my pupil took two prizes for her work. In modeling in clay the sexes are, however, again nearly equal as to ability, the boys being somewhat in advance, especially as regards original ideas. There is, however, one young girl—a German—whose faience work is equal to any made in the class. From all that I have observed, I should say on the whole there is no difference whatever as regards the average skill of the two sexes in decorative art. As design is the foundation of all such work, every department of it being nothing but simple drawing worked out with tools, the fact that girls design quite as well as boys is very significant. Beyond this I have a still more interesting general conclusion. I have for many years closely observed children as regards their capacity for such pursuits, and I have arrived at the conclusion, that the American, while quite as clever as the European, and almost equal to the Oriental, is sadly handicapped by an impatience which in many cases entirely precludes real excellence. This is especially the case with women. I have spoken of Oriental children as excelling in decorative art. I have never seen anywhere children who were capable of such work as I have looked at by the hour being made by little girls and boys of six and seven years in Cairo.

It was in Cairo, and at Miss Whately's school, that there came upon me, as by inspiration, the solution of a problem which I had been seeking for years. This was the possibility of training children of both sexes, while yet in school, to learn how to make a living, or at least to teach them to use their hands. That this was allied to developing quickness of perception, or cleverness in general, I also believed, for great writers long ago held that this might be true. The first and most natural thought to a practical man would be to teach "trades"—shoe-making, carpentry, printing, and filing metal. But I found on inquiry that the practical men had tried all these in schools, and in vain. Such work required too much muscle, and brain, and time. And though they might succeed with sturdy boys, what were the weak ones to do?—and, above all, what could be done for the girls? Men always can, or ought to, take care of themselves; but women!

It used to be said that whoever makes two blades of corn grow for one, is a benefactor. What then is he who provides independence for one woman?

embroidery "out of their heads," without patterns. Subsequently I saw this in the bazaars, where I also found small boys with tools as rude as those of English tinkers, making exquisite jewelry. I had before, in Switzerland, Bavaria, the Tyrol, and in Italy, found children quite as young carving wood with exquisite skill. I learned that it was the same as regarded *papier maché* in Persia, pottery in Spain, and soap-stone and varnish work in India. Children could also set mosaics and inlay wood. In fact, I found that all the decorative arts, such as make a house beautiful, were all within the power of women and children and the weak—of those who in this life are generally idle dependents. But it was necessary to test all this. Of all these arts I knew nothing practically but a little wood-carving and a very little drawing. I went to work to verify my theory. I hammered brass and worked in waxed leather. Mr. William Morris spoke to me of the latter as a lost art. So it was; but by research and inquiry I found how to revive it. I experimented with young pupils. I came to the conclusion that as the flower precedes the fruit, so, in education, decorative work must precede the practical, simply because it is easier. We can set children of six years, profitably, at modeling in clay and setting mosaic cubes, the latter being indeed akin to some of their favorite games. Very soon they will carve wood or embroidery. All the time, they are becoming gradually familiar with working drawings or patterns and tools. The different arts are so easy that within a few months many people can master several of them. As the boys grow older they can be advanced, step by step, to technology or the most practical mechanical pursuits. Even if a boy has only carved panels, or modeled in clay, he does not find himself like a cat in a strange garret when taken into any kind of a workshop or factory to learn a trade. It has been said by experienced and practical men that, in nine trades out of ten, a boy who can draw well has a vast advantage over one who cannot. It has been demonstrated in the Philadelphia school that every child can not only learn to draw, but to use tools; nay, to earn money while at school. Little effort has, it is true, been made to sell the work of the pupils, but we have often had the pleasure of handing to one or another, as the results of sales, sums which are doubtless acceptable. The gratitude of the pupils and their general good behavior are remarkable. There are among them representatives from every public school in Philadelphia, and their quiet demeanor is remarked by all visitors. They are all little ladies and gentlemen.

(To be Continued.)

THE LESSON OF THE HARVEST.

laborer; but the term is not Paul's, not so much as a roof off, nor does a single parcel of land belong to Apollos, or the smallest allotment to Cephas; for "Ye are Christ's." Our Master means that every laborer on His farm should receive some benefit from it, for He never muzzles the mouth of the ox that treadeth out the corn. The laborers employed by God are all occupied upon useful work. "I have planted, Apollos watered." On God's farm none are kept for ornamental purposes. Many of the members of our churches live as if their only business on the farm was to pluck blackberries or gather wild flowers. They are great at finding fault with other people's ploughing and mowing, but not a hand's turn will they do themselves. The reward is proportionate to the success but to the labor. Many discouraged workers may be comforted by that expression. You are not to be paid by results, but by endeavors. You may have had a stiff bit of clay to plough, or a dreary plot of land to sow, where stags and birds, and thorns, and travellers, and a burning sun may all be leagued against the seed; but you are not accountable for these things; your reward shall be according to your work. The laborers are nobodies, but they shall enter into the joy of the Lord.—Spurgeon.

TRAINING SCHOOL FOR NURSES IN NEW HAVEN.

At the present time, when the education of women occupies so much of public thought, it will perhaps be wise to call the attention of women eager for knowledge, yet without means or leisure to obtain it, to the great advantages offered to them by the new TRAINING SCHOOLS FOR NURSES established in many of our large cities. These schools afford not only education, both in text-book and actual experience in the profession of nursing, but support the pupils during their year and a half of study. At the end of this time, the graduates assisted in the establishment of a price, which will yield her an independent support.

No better idea of the nobility of such a calling can be given, than by a description of the daily duties of a pupil-nurse, as we observed her at her work in one of the wards of the New Haven Hospital. After a light breakfast and attending morning prayers, she enters the ward to relieve the nurse, who has been on duty all night. Waiting upon the sick or that weary sufferer, she spends the time until the attending physician appears, when, with him, she makes the rounds of the ward, and receives his instructions for the day. After a morning of such fulfillment of such directions—now taking the position of some tired invalid, seeing a painful wound,

bathing a fevered patient, or amusing some little child weary with pain—she has her early dinner, after which she is allowed two hours for rest and refreshment. At the end of this time, she meets the other nurses in the nurses' parlor, where the lady superintendent of the School instructs the class; then, again, resumes her duties in the ward; and at nine, after prayers, and the delivery of her ward to the charge of the night-nurse, is at liberty to retire.

There are many departments in this Hospital, comprising surgical nursing, medical cases, and midwifery, and in each of them the nurse remains for a time. She is also taught to prepare many dainty articles of food for the sick. To one who has thus watched the patience and courage of these nurses, as they made their daily round, the eagerness with which their coming is waited for is no surprise, and more fully illustrates the thought that "It is very good for strength to know, That some one needs us to be strong."

Are there not many young women scattered throughout our country who would be glad to enter upon such a labor, and learn that truth? "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."—Evangelist.

DOMUS DEI.

Slowly down its pathway to the portals of the west
Wheeled the golden chariot of the sun.
Gathering in my birdlings to their cosy, homely nest—
Now I miss one precious little one.
Not in hall or chamber, nor in any safe retreat
Where he often hides in baby glee—
Not in blooming garden beds nor orchard
Have his feet
Left one trace. Where can my darling be?
Just beyond the lawn ascends a slender,
tapering spire—
As I cross the level in my quest,
What doth put to rout in haste my fancies
Dark and dire?
Lo, my darling boy in sleep at rest?
Nearth the sheltering archway on the threshold
Stone he lies,
Golden head reclined on rounded arm;
Thrills my heart with tender joy, though tears
O'erflow mine eyes;
What a sweet relief for rude alarm!
Tenderly I raise him. As he wakes I gently
say,
"Little one, why are you here so late?"
"Papa sometimes comes here, and perhaps
he's here to-day;
So I thought I'd come for him to wait."
When behind the western hills life's sun is
sinking late,
And Death seeks me, pale-browed Azrael,
If he finds me sleeping fast by heaven's pearly
gate,
"Waiting for my Father"—it is well—
"YE SHALL FIND REST."

Augustine once said: "I can read many great truths in the works of Plato and Aristotle, but I can find nothing there that is so important to me as this promise." It does not need to be read, as some have supposed, in the sense of perfect and unchanging security or freedom from all causes of trouble. In that sense no one finds rest to his soul in this world of conflict and trouble. But it means rather the finding of the true centre and a tendency to it, like that of the needle which, though never motionless, is ever drawn toward its pole. So rest unto the soul is more and more the privilege and the attainment of those who, wearing Christ's yoke, learn daily of Him as a Teacher, confide in Him as a Saviour, and imitate Him as the true example of life. If we can know anything of the design of our natures, by observation or by experience, it is certain that they were made to be nurtured and ennobled and comforted under the influence of such forces as meet us in this relation to our Lord Jesus Christ. Man does not and cannot rest until he is at peace with himself, both as to the past and the future. But in Christ he finds rest—rest from conflict with self, from doubt, from distrust and from self-condemnation—a rest which reconciles one to the past through the power of the atonement, and a rest covering the future through the force of that union with Jesus which is "the hope of glory." In this relation something is settled for me, whatever in this world may shake; something endures, whatever else fades away.—Dr. R. R. Booth.

COST OF DEAD RELATIVES IN CHINA.

Great indeed are the expenses entailed on the living by the dead. In no land can the loss of a kinsman be more seriously felt. To begin with, there are heavy funeral expenses. The body must be dressed in fine new clothes, and another good suit must be burnt, as also his boots and shoes, most of his wardrobe, his bed and bedding, and the things most essential to his comfort when living, for he is supposed to require all these in the unseen world; and though paper representations are useful later, the real articles are needed for the original outfit. Then a handsome coffin is essential, and the priests must be largely paid for funeral services at the house of the deceased, and again for their services in ascertaining the lucky day for burial—while a professor of feng shui must also be paid, to choose the exact spot where they may safely prepare the grave so that the dead may be shielded from the evil influences which proceed from the

north, and encompassed by all the good which breathes from the south. From the 10th to the 17th day after death, the priests, whether Taoist or Buddhist, hold services in the house, to protect the living from the inroads of hosts of spirits who are supposed to crowd in, in the wake of their new friend, and as all relatives and friends of the family must be entertained, as well as the priests, this is another heavy item of expense. In short, many families are often permanently impoverished by the drain to which they are thus subjected, and which in the form of masses for the departed and offerings at his grave or before his tablet, are certain to recur again and again. To omit them would be to incur the anger of the spiteful dead, who are now in a position to avenge themselves on the living, by inflicting all manner of sickness and suffering. Besides, if the priests know that there is any possibility of extracting money from a family by playing on their feelings, they pretend to have had revelations from the spirit-world, showing the unfortunate dead to be tortured in purgatory, and that the only means by which he can be extricated is by a fresh course of costly services in the house. The price to be paid for these is fixed at the highest sum which they judge it possible to extract—say a thousand dollars, and though the family may remonstrate and endeavor to make a better bargain, it generally ends in their raising every possible coin, and even selling their jewels to procure the necessary sum which shall free their dead from suffering, and also secure his protection and good-will. The sums thus expended in connection with the worship of the dead are almost incredible. I heard a calculation once made by one well entitled to know what he spoke of, to the effect that fully thirty million dollars are annually expended in China at the three great festivals in honor of the dead; while, in addition to the above, by calculating the average expenditure of each family at a dollar and a half a year, he computed that fully a hundred and fifty million dollars are annually spent in quieting the spirits. —The Century.

Selections.

Patient waiting is often the highest way of doing God's will.—Collier.

The minister too often speaks feebly, because his voice is only the echo of echoes.—W. E. Channing.

The gold of the sanctuary must be tried before it is accepted; and is thrown into the fire, not because it is of no value, but because it is so precious.—Lady Powerscourt.

The ore may mingle with the sand,
But the blind magnet finds it all;
And from the graves of sea and land
Shall not the Lord His chosen call?
—Theron Brown.

What Dr. Cuyler says about feelings is as brief as it is apt and beautiful: "For a few moments, they are apt to be white with blossoms. They soon turn to fruit, or else float away useless and wasted, upon the tide breeze. So will it be with present feelings. They must be deepened into decision or be entirely dissipated by delay."

Useful Hints and Recipes.

CORN RUSK.—Take one pint of corn-meal and scald it with one quart of milk, half a teaspoon of warm lard or butter, a little salt, three eggs, yeast enough to make it raise; then stiffen it with wheat flour, let it stand and raise about three hours; then roll and let it raise again; bake it and eat it warm.

GRAHAM COOKIES.—Graham cookies are good at lunch with a cup of tea. Take two cups of sugar, one cup of sour cream, half a teaspoonful of soda; mix quickly, roll rather thin, and bake in a moderate oven. Possibly the inexperienced cook needs to be told that Graham flour must be cooked longer than wheat flour.

WINTER BEDDING.—Now is the time to overhaul the cedar chest or store-rooms, and look over the winter bedding. The blankets should be thoroughly aired from their camp or cedar sojourn. It makes them easier to handle, to cut apart the double ones. Very often a light covering is needed, and the double blanket is felt too burdensome for early October nights. Overcast the cut blanket edges in scarlet or blue worsted, to match the colored binding. It takes a few minutes only to do this in buttonhole stitch, and longer with herring bone or feather stitch.

Examine the pillow, bolster, and mattress ticking; if the pillow's ticking has an outer shell of muslin, it can be ripped off, and washed if necessary. If any stains have penetrated to the ticking, raw starch, applied with a little water as a paste, will generally remove them. Some housekeepers cover their pillow ticking with pink or blue cambric shells, which give a rose or bluish tint through their pillow-cases. Instead of gophered pillow shams, to be displayed during the day time, the latest fashion for day and night is ruffled ends to the pillow slips, which do not look "fixy." If the mattress has been long in use, or through an illness, the covering should be ripped off and washed; the hair filling spread on a large sheet and carefully aired in the sun.

COTTON QUILTS.—The best kind of cotton comfortables are the lightest in color because they show when they are soiled. White is not preferable, because it does not come glazed, and the glazing repels the dust. Either ordinary light blue or pink glazed cambric make inexpensive comfortables. The gay figured cretonne muslins and satines make beautiful cotton quilts; a cream ground, with large flowered pattern in maroon, is a pretty combination. It is a mistake to think that comfortables will "do" without washing. Their cotton linings, it is true, do not come next the body as a sheet does; but all bed coverings absorb exhalations from the body during sleep, and there is the same reason for washing blankets and comfortables yearly as there is for washing one's stockings.

Miscellaneous.

A BRETON FISHER'S PRAYER.

O God! my ship is small, Thy sea is wide,
How shall I sail across in bark so frail?
What may my oars against its waves avail?
Or can I ever reach the farther side,
If any shore bound that unmeasured tide?
O endless waves, O feeble, quivering sail!
O great eternity! I faint and fall.
And dare not go, and may not here abide.
My bark drives on, whither I do not know—
My God, remember me, that I am dust!
The way is too far for me where I go,
Yet will I leave the land, and, trembling, trust
Thou, who didst sleep on stormy Galilee,
Let me not sink in His unfathomed sea!

—The Sunday at Home.

BI-CENTENNIAL CELEBRATION.

The following general form of celebration has been adopted by the Bi-Centennial Association of the Commonwealth of Pennsylvania, for observance in the City of Philadelphia:—

On Sunday, October 22d, 1882, introductory religious services recommended to be held by the various religious bodies throughout the commonwealth, in their respective places of worship, with the delivery of sermons on the principles of religious and civil liberty introduced into Pennsylvania by William Penn.

On the first day, there will be a representation of the landing of William Penn at the Blue Anchor Inn, now Dock street wharf. There will be a decorative display of the ocean and river craft of the harbor of Philadelphia, added to which, we have been officially informed that all the vessels in the North Atlantic Squadron, not commissioned, shall take part. All the troops in the Department of General Hancock, we have been informed by the War Department, can participate. The 1st division will consist of the United States Government officers, navy officers, sailors, marines, Naval Hospital, Custom House officials, etc., headed by the Marine Band of Washington. The Mint will have a column showing the amount of gold and silver coined since its establishment; they will also strike off 150,000 medals. The 2d division will consist of the city and State departments, fire and police departments, etc., the Girard College cadets, the old freemen of the city, visiting firemen, benevolent societies, Hibernian, Swiss, Italian, and German societies with the appropriate insignia of their countries. All the civic, social, benevolent, and literary associations will be in rank.

In the evening there will be a display of fireworks in the Park representing historic scenes in the history of Pennsylvania.

Trade's Day.

On the second day there will be a display of the trades of Philadelphia and surrounding cities, all the largest machine shops, factories, etc., accompanied by wagons on which will be exemplified the working of the various trades. It is estimated that between 15,000 and 20,000 men will participate, with about 600 wagons. On the evening of the second day there will be a tableau moving along the route of the procession. Each wagon will carry one tableau; it will be drawn by four horses led by a groom; it will be illumined by men carrying lamps of peculiar construction that will throw light on the tableau. The tableaux will represent our history from the landing of Penn to the present time. This procession will be followed by tableaux representing the remarkable women of the world's history. Then will come a series of figures representing an epic poem of the same character as that produced in Baltimore with so much success.

The Third Day.

On the third day there will be a musical representation of the Welsh singers in West Philadelphia. The German singers and fraternities of various nationalities will appear with appropriate emblems. The Knights Templar will turn out 10,000 strong. In the afternoon, the school children to the number of three or four thousand will appear at some point to be hereafter designated. There will be a grand regatta on the Schuylkill, and a bicycle race in the Park and the Caledonian games.

On the fourth day there will be a

Grand Army and Naval Parade,

with the National Guards of Pennsylvania and New Jersey, and visiting troops from the neighboring States to the number of 12,000 men. There will also be a reunion of the Grand Army of the Republic, when it is supposed that 15,000 men will be in line. There will be receptions on two evenings in the week; on one evening by the Mystic Tableau Association, and on the other by the Knights Templar.

Prizes will be given for the regatta and bicycle race and for the Caledonian games.

Decorating the Houses.

The citizens will be asked to decorate their houses, and on the last night to illuminate. At the request of Councils the Mayor will issue a proclamation calling upon citizens to decorate and illumine their houses. To meet the expense of music halls, printing, advertising, decorating, carriages, invited guests, entertainment of visitors, delegates, soldiers, sailors, Knights Templar, etc., will necessitate a legitimate outlay of from \$80,000 to \$90,000. To meet this a demand is made upon our citizens to contribute freely to the cause.

The Pennsylvania Railroad will parade from 3,000 to 5,000 men to show the pro-

gress in railroading. The corporation have also printed 150,000 short programmes for their customers, asking them to come to the city at the time of the celebration, and as an inducement have reduced the fare one-half, the tickets good for six days.

The route of processions has been fixed as follows: Form on Broad Street south of Chestnut—move down Chestnut to Third, up Third to Market, up Market to Broad, up Broad to Columbia Avenue, and thence to point of dismissal.

Science and Art.

The great telescope made by the Clarks for the Hales Observatory, at Princeton, is, at last, mounted, and proves to be in every way an admirable instrument. The diameter of the object-glass is twenty-three inches and its focal length is a trifle less than thirty feet. Its mounting is somewhat heavier and considered firmer than that of the Washington Equatorial, although the latter instrument has a larger object-glass. At present the Princeton telescope ranks second in the United States and fourth in the world. Its only superiors are the Vienna Equatorial, with an aperture of 27 inches; the Washington, 26 inches in diameter; and the Newhall telescope (at Newcastle, in England), 25 inches in diameter. A number of larger instruments are, however, in progress, of which the McCormick telescope, for the University of Virginia, is nearest completion.

CANES AND UMBRELLAS FOR THE DEAF.—Devices for concealing deafness and improving the hearing had been, strangely enough, slow in coming among the inventions, but of late, and since the acoustic fan, a number of similar contrivances are presented. Some of them are extremely ingenious. Canes and umbrellas, with bamboo sticks, have a varnished black metal top and a small horizontal piece for the handle. This is a new ear trumpet. A row of holes encircles the black metal. When the cane or umbrella handle is held up to the cheek or to the mouth, in the familiar way of holding a cane, the sound of the voice in speaking is largely increased in volume. Ear-trumpets are such inconvenient and unsightly things, there is so much public annunciation about them, of the fact of deafness, that there is no wonder persons who are "hard of hearing" shrink from using them. Miniature silver ear trumpets come now which fit inside the ear. Another, made from two metals, is calculated to produce some electrical effect upon paralyzed auditory nerves. None of these appliances are cheap, but it is interesting to note that tardy invention has at length turned in this direction of supplying unseen aids to defective hearing.

A NEW PAINTING FROM POMPEII.—A letter to the London Times says:—An important painting has been found at Pompeii, and was lately placed in the Naples Museum among the Pompeian frescoes. It represents the judgment of Solomon, and is the first picture on a sacred subject, the first fragment either of Judaism or Christianity, that has been discovered in the buried cities. I have, therefore, studied it carefully this morning, and forward you a description of it, as I think the discovery of such a painting is a matter of public interest. The picture is of feet long and 19 inches in height, and is surrounded by a black line about an inch in width. The scene is laid upon a terrace in front of a house adorned with creeping plants and shaded with a white awning. On a dais (represented as being about four feet high) sits the King, holding a sceptre and robed in white. On each side of him sits a councillor, and behind them six soldiers under arms. The King is represented as leaning over the dais towards a woman in a green robe, who kneels before him with disheveled hair and outstretched hands. In the centre of the court is a three-legged table, like a butcher's block, upon which lies an infant, who is held in a recumbent position, in spite of its struggles, by a woman wearing a turban. A soldier in armor and wearing a helmet with a long red plume holds the legs of the infant and is about to cleave it in two with his falchion. A group of spectators completes the picture, which contains in all nineteen figures. The drawing is poor, but the colors are particularly bright, and the preservation is excellent. As a work of art, it is below the average Pompeian standard, but it is full of spirit and drawn with great freedom. The bodies of the figures are dwarfed, and their heads (out of all proportion) large, which gives color to the assertion that it was intended for a caricature directed against the Jews and their religion. This may be so, but my own impression is that the artist was anxious to develop the facial expression and, to do this, exaggerated the heads. There is nothing of the caricature about it in other respects—the agony of the kneeling mother, the attention of the listening King, and the triumph of the second woman, who glows over the division of the child—are all manifest, and to my mind there is no attempt, intentionally, to burlesque the incident, but this is a matter of opinion.

Personal.

Private advices say that Dr. J. P. Wickersham, of Lancaster, and at present United States Minister to Denmark, having sent in his resignation, will shortly sail for home. Climatic influences having an injurious effect on his health, is given as the cause of his resignation.

Rev. Dr. C. P. Krauth, Vice Provost of the University of Pennsylvania, has returned from his prolonged summer vacation of quiet rest, with health sufficiently improved to resume his duties at the University and at the Theological Seminary in this city.

Ex-Senator David R. Atchison, who, as President of the United States Senate, was under strict construction of the Constitution, Acting President of the United States, for thirty-six hours between the close of President Polk's administration and the inauguration of General Taylor, recently completed his seventy-fifth year at his home in Clinton county, Missouri. He is six feet two inches tall, straight as an arrow despite his age, and tips the scales at two hundred pounds. He declares his eyesight, appetite and general health to be excellent, but is gradually losing his memory.

Mr. Spurge, though in much better health than when he preached last spring, still bears trace of the suffering he has undergone. His feet are gouty, and this detracts from the promptness and agility with which he ascended the pulpit in former times, when the members of his congregation would rise and cheer over each other's shoulders to watch his movements. His hands are swollen and twisted with rheumatic gout so that his gestures no longer free and unconstrained as of old, but his voice still possesses that charm and clarity of tone which in times past have overcome the scruples of the most obdurate.

James H. Gram, LL. D., President Judge of the 9th Judicial district of Pennsylvania, who died at Odessa on the 26th ult., was born in Cumberland county, in this State, in 1809. He was educated at Dickinson College, graduating with the class of 1827. He then began the study of law in the office of Andrew Carothers, at Odessa, and was admitted to practice in 1830. In 1839 he was appointed by Governor Porter Attorney General of Pennsylvania, a position he held for six years. In 1850 he was elected President Judge of the 9th Judicial district, comprising the counties of Cumberland, Perry, and Juniata. In 1861 he was re-elected, retiring in 1871, after which he resumed practice at the bar in Carlisle. In 1862 Dickinson College conferred upon him the title of LL. D., and he was subsequently made Professor of Law in the college. Judge Gram's decisions while on the bench were characterized by marked ability.

Items of Interest.

There are over 100 New Yorkers who have over 12,000 volumes in their libraries.

The daily capacity of the present aqueduct comes to a little less than one-fifth of the water daily wasted in New York.

A saloon at Iron River, Michigan, was demolished with giant powder, not by total abstinence enemies, but by drinkers who were displaced by the bad quality of the liquors sold.

Every immigrant at Indianapolis is compelled to show his or her arm to a medical official, and if it does not bear a vaccination mark, the operation is at once performed.

A Chicago girl of thirteen is exposed as a professional burglar. Instructed in crime by an old woman, she entered some house nearly every night, and the booty recovered had been taken from numerous different places.

A young nun escaped from a London convent by scaling the garden wall, a daring and difficult feat. Then she stole a dress and hat from a house in the neighborhood, donned them in place of the nun's clothes, and made her escape.

Sir Walter Crofton, long head of the Irish prisons, points out that while in England all the convict prisons are periodically subject to an independent outside inspection; with one brief exception, no examination has been made in Ireland for twenty-five years. The prison departments have been left unchecked to govern as they please.

Comparatively few Englishmen, and still fewer Englishwomen, even of the upper 100,000, have ever been in Ireland. This even applies to those closely connected by family ties with that country. Lord Beaconsfield was never there, and Mr. Gladstone, though born and bred in Liverpool, was never in Ireland until he was nearly seventy.

The richest man in Spain, the Marquis de Manzanares, Duc de Santona, died recently and left behind him a tremendous fortune for a Spaniard, viz., twenty millions of dollars. Like some Dukes in England, his property had been acquired by judicious purchases of land in the capital, and the Santona possessions in Madrid embraced nearly the whole of the fashionable quarters.

On the recent completion and opening of a railway in Jutland, the clergy in a somewhat novel manner participated in the celebration of the event. King Christian IX. accompanied the train, and at each of the nine stations where it stopped, the multitude of people who had assembled, in part at least, to greet their sovereign, were addressed by their pastor from the text "Fear God; honor the King." (1 Pet. ii. 17.)

The extravagance of former times in the matter of carpets and coverings was something unknown, even among the most reckless in these days. A million sterling was paid by a Guicovard of Baroda for a cover for the prophet's tomb, and of this about \$150,000 went to the actual fabric, the balance being jewels. Even now very heavy prices are paid. A visitor saw at Kerman a carpet which was to cost \$35 the square yard. Sir G. Birdwood thinks that in India the decay both in quality and design has been partly due to the competition between the Government jails and the caste weavers. Here is a point for the anti-jail labor agitators here.

A well-dressed and gentlemanly-looking man visited a police station in Boston the other evening, and asked permission to visit a certain cell. Being asked the reason for his request, he replied that three years ago he had been incarcerated in that very cell for drunkenness, and since then had not touched a drop of liquor. He was allowed to visit the cell, and entering it, closed the iron-barred door behind him, and kneeling down prayed long and earnestly. He had every appearance, says the reporter, of a prosperous business man, and certainly looked as though his pledge had been faithfully kept.

It is impossible for any statistician to determine the total product of the gold and silver mines of the world from the earliest times until now. One of the best authorities has computed the total gold product of \$14,068,374,000, and the total silver at \$11,315,000,000, down to 1879, or an aggregate of \$25,383,374,000. But it has been well observed by Mr. Ainsworth R. Spofford, the Librarian of Congress, in submitting this estimate: "Regarding this and other estimates of the aggregate amount of the precious metals of the world at any period, it is only candid to state that they cannot rise above the domain of conjecture."

A number of Paris newspapers were represented by special correspondents at the recent military parade on the Tempelhofer field near

Berlin. The correspondent of France frankly admitted the amazing perfection of the evolution, and wrote to his paper as follows:—"Truth compels the declaration that the marching of the Prussian Guard was altogether astonishing. There was not a particle of dust to hinder observation, and, whether it was infantry or cavalry which moved forward to defile past the Emperor, one saw only a single even line advance across the plain. Even the artillery and train wagons drawn at a half gallop formed masses which seemed adjusted by line and level. It was a splendid spectacle and one well calculated to give the aged Emperor joy."

The sardine last year, by failing to make its accustomed appearance off the coast of France, caused very serious loss and hardship to thousands of fishermen, and it was feared that it might never return to its old hunting grounds. Scientists discussed the matter, and the suggestion was made, and received much support, that the Gulf stream had probably changed its course, and taken the little fish with it, perhaps permanently. This would have inflicted a fatal blow to a large and valuable industry, and would have caused a regrettable gap in the sardine supply. The expectation was general that there would be no appearance of them the present season, at any event; but it turns out that the forebodings were unfounded. Large schools of the fish have suddenly gladdened the eyes of the anxious French fishermen. The Bay of Belle Isle is alive with them. And the cause of their absence last season remains obscure.

A medieval dinner was recently given in Basel in honor of the medieval collection in that city, and to augment its funds. The guests, 120 in number, were summoned by the blare of trumpets to the table, which was splendid with old plate and drinking-vessels loaned by the venerable guilds of the city. The first course was beer soup of the middle ages, and the last was "gofren" and "enisbrod," baked after the models exhibited in early German pictures. Wine of the middle ages was not to be had, but a cup of Mark-grafer of the vintage of 1715 was sent round the table. Two pianofortes, made in the years 1720 and 1750, furnished the accompaniments to the songs in a tone "remarkably thin, but at the same time exceedingly tender and refined." The guests wore modern garments, but the servants were appropriately dressed, and the furniture of the hall and the decorations of the table, to the smallest detail, were reproductions of the middle ages.

Books and Periodicals.

THE CHRISTIAN PHILOSOPHY QUARTERLY. Edited by John A. Paine. Contents for October: Anniversary Address, by President Chas. F. Deems, D.D.; The Validation of Knowledge, by Prof. Henry N. Day, D.D.; Christ and our Century, by Rev. A. H. Bradford; The Duality of Mind and Brain, by Prof. Noah K. Davis, LL.D.; Nature, the Supernatural, etc., by Prof. George T. Ladd, D.D.; God and Man Mutually Visible, by Howard Crosby, D.D.; Proceedings of the Institute, by D. D.; Terms: \$2.50 a volume; 75 cents a Number. Published by the American Institute of Christian Philosophy, No. 4 Winthrop Place, New York.

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LITTLE'S LIVING AGE for October 7th, 1882, contains: Some Impressions of the United States, part II, by Edward A. Freeman, Fortnightly Review; Robin, by Mrs. Parr, author of "Adam and Eve," part XVI, Temple Bar; Lieutenant-Colonel Patrick Ferguson, A Career of the American Revolution, and The Ladies Lindores, part X, Blackwood's Magazine; Indian Society, Temple Bar; Moslem Pirates in the Mediterranean, Cornhill Magazine; An American in England Forty Years ago, Saturday Review; The "Eira" Expedition, Nature; Snake-Charmers, Field. Poetry: To Virgil; Two Years After.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year, the subscription price (\$8) is low; while the \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Little & Co., Boston, are the publishers.

Married.

On the evening of the 28th of September, 1882, in the Reformed Church, St. Petersburg, by Rev. W. C. B. Shulenberger, assisted by Rev. R. C. Bowling, Mr. Cornell S. Condie, of Emonton, Pa., to Miss Addie V. Fisher, of St. Petersburg, Pa.

In the parlor of the "Central House," Delmont, Pa., October 3d, by the Rev. A. A. Black, John W. Carnahan to Sarah E. Yockey, both of Bell township, Westmoreland county, Pa.

In the Reformed Church, Berlin, Pa., September 14th, 1882, by Rev. S. R. Bridenbaugh, Mr. David Weigle, of Shanksville, Pa., to Miss Ceville Knepper, of Berlin, Pa.

Obituaries.

DIED.—On Monday, Sept. 18th, 1882, at the residence of his brother-in-law, Mr. J. M. Conroy, in Allegheny City, Pa., David D. McConsey, in the 27th year of his age. The remains were taken to Lancaster, Pa., for interment.

DIED.—At Upper Strasburg, Franklin Co., Pa., Sept. 29, 1882, Mrs. Elizabeth Weidener, aged 74 years, 11 months, and 22 days.

This good old lady was for many years a follower of Jesus, and as such had, through the quickening and sanctifying presence of the Holy Ghost, much of the same mind in her that Christ had. This she showed in her family, where she taught her children their duty to God and man, as she had promised to do when she gave her offspring to the Lord. She showed it also in the church, whose services she loved, and whose means of grace were a source of comfort and strength. In death the testimony of her union with Christ failed not, for in answer to the question, "Is it well with you?" she replied, "Yes, blessed the Lord my Saviour, He is coming." Even death, in itself horrible, ceased to be death, and became to the Christian heart the coming of Christ.

Thus closed a long life, and how glorious the close! And as Christ comforted the Christian mother, so also to-day, as the result of her faith, her prayers, and her teaching, under the blessing of God, those who were dearest to her whilst she lived and who made her old age happy have the same Saviour to sustain them in their great affliction. W. L. S.

Tribute of Respect.

At a meeting of the Consistory of St. John's Reformed Church, of Lansdale, Pa., held Oct. 2, 1882, the following preamble and resolutions were adopted:

WHEREAS In the allwise providence of God our esteemed friend and brother, Elder William A. Cannon, was removed from our midst, Resolved That the Reformed Church at Lansdale has sustained an irreparable loss in the death of Elder William A. Cannon; we feel that a shining light has been reduced from our midst. We also recognize that what is our loss is his eternal gain. Therefore we meekly submit to the divine decrees of an allwise and beneficent God.

Resolved That we extend our heartfelt sympathies to the bereaved widow and orphaned children, and we commend them in our prayers to that God who has promised to be a husband to the widow and a father to the fatherless.

Resolved That a copy of these resolutions be forwarded to the bereaved family, as a token of our esteem and sympathy in their affliction.

Resolved That these resolutions be published in our Church papers and also in the Lansdale Reporter and Central News.

Henry F. Seiple, President of Consistory; Henry Fry, Elder; E. C. Krause, J. H. Mayer, Deacons.

DIED.—In Rockwood, Somerset county, Pa., September 18th, 1882, after a lingering illness, Peter Brubaker, aged 61 yrs., 9 mos., 28 days.

DIED.—Near Salem, October 2d, Margaret Pearl, daughter of I. M. and Lide Shawl, aged 1 month and 3 days.

DIED.—On the 26th of August, Mrs. Kate Rosenberger was called home in the 53rd year of her age.

She leaves back of her immediate family a husband, Simon Rosenberger, M. D., a daughter and two sons, a son-in-law and daughter-in-law, with two small grand-children. Of her father's family there remain only a married brother, a respected citizen of Greenville, Montgomery county, as also her mother, now in her 83d year. Her father, who preceded her, to glory, a few years ago, was Chas. Hillsgass. He was for many years a prominent and active elder in the Goshenhoppen Reformed Church, now under the pastorate of the Rev. C. Z. Weiser, D. D.

It was in a family therefore not only eminent for citizenship in this world, but one warmly and earnestly attached to the church and her ordinances, and zealous of good works, that the departed was born and reared. A child therefore of the covenant, she was consecrated to the Lord in her infancy, in the sacrament of baptism, by her pious parents. Amid the sacred influences of a pious home, and under the droppings of the sanctuary, her inner, with her outer, life was unfolded, and after special instruction by the elder, Dr. Weiser, she was received into the full fellowship of the saints, and the mystical body of Christ.

She was a most devoted and faithful wife to him who now in great loneliness mourns her departure; she was also a real mother to her children, whom she sought early to train in the kingdom of God, and who have all made a public profession of their faith. Side by side with her husband, who forewent or twelve years was an active elder, she entered into the organization of Trinity Reformed Church in Philadelphia, which for years felt her influence and knew her active and much efficient labors in its behalf, and which held her affections to the very last. She was a warm, firm friend of her pastor, to whom she freely opened her inner life, and from whom she always kindly received pastoral advice.

Her illness was long, painful and extremely trying. For at least 9 months before her death, her devoted husband said that human skill was powerless, except to relieve somewhat the great paroxysms of suffering. Yet though so long before, she knew that she must die, she was not afflicted by the thought. She had found the rock long before and built thereon, and when the storm came and the rains beat, that house stood unmoved.

After one of her days of most terrible suffering, in the interval of rest, believing her hour had come, she seemed to have a special experience of the Lord's nearness to His suffering ones, and was a voice to her heavenly glory, she exclaimed, joyously, "Oh! if this is dying, then let me die." Then her pastoral friend by her side said, "Then you are happy?" "Yes, yes," was the answer, "words are utterly insufficient to describe what I realize." Thus, though she lingered long thereafter, and was disappointed in not being called home at the time, without a murmur, but with a desire to depart and be with Christ, she fell asleep in Jesus, in the arms of Him who had given her such loving and faithful attendance during her long and weary illness.

Her body, after appropriate services in the old Goshenhoppen church, was laid by the side of that of her father in that ancient and beautiful God's acre, with the blessed hope and assurance of a glorious resurrection. "Thus he giveth his beloved sleep, and they who remain weep not as those who have no hope," but look forward to a blessed reunion.

DIED.—At Shady Grove, near Greencastle, Pa., on the 24 inst., after a lingering illness, Elder Samuel B. Sulvey.

Mr. Sulvey had long been suffering with Bright's disease, but died without pain or struggle. His loss will be felt by the Church and community. He was a faithful member and a useful citizen.

Acknowledgments.

Received at Bethany Orphan's Home, Womelsdorf, Pa., From Isaac Kantner, Shartlesville, Pa., \$2 00. Charge of Rev D B Brendle, 25 00. Third St Ref S, Easton, T C Porter, D 20 00.

D B ALBRIGHT, Supt. BUILDING FUND. From Bethany Orphan's Home Mite Society, East March Chunk, Rev J F Freeman, \$22 40. F. R. Ref Ch S B, Philadelphia, Rev D B Brendle, 25 50. D B ALBRIGHT, Supt.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. J. H. SECHLER,
REV. D. B. LADY,
REV. A. R. KREMER,
Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it. We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, OCTOBER 11, 1882.

CARE FOR THE INDIGENT.

The Synod of the United States about to meet at Bellefonte, will have an interesting topic before it, when it takes up the report of the committee appointed last year to suggest some plan for the better relief of "Indigent Persons" in our communion. The action of the Synod at Danville, we think, had reference to aged persons, but as the resolution stands it will open up the whole question of poverty and its relief—a problem that has engaged the attention of sages in all ages of the world, and one with which earnest men are wrestling now.

The history of this subject in all its phases is very interesting. Paganism has tried to legislate poverty from the face of the earth. Communism has sought to do away with it by a forcible division of property, and men of better instincts have spent their lives in devising plans by which the world would be rid of it entirely, and still the declaration of Christ comes to us, "The poor ye have always with you." As far as earthly wisdom is concerned, it is as far from meeting the difficulty successfully and practically as it ever was. The only sign of hopefulness is that this worldly wisdom is beginning to find out that it is unequal to the task proposed. At this hour it is the solemn conviction of the philanthropists who have given the subject great thought, that the almshouses of our cities and counties only perpetuate the evils they are honestly intended to remedy, and should be abolished. This is not the fault of county commissioners and stewards, many of whom are men of excellent heart and judgment. It grows out of a system that pauperizes the indigent and rarely ever elevates any individual in any way. Herding the poor together often makes communities of criminals, and indiscriminate giving to tramps promotes mendicancy. The statistics on this point are appalling, and it would be well if they were more generally studied.

With all that our Saviour said upon the subject He never made poverty intrinsically meritorious. The mendicant friars were doubtless honest in their vows of denial and chastity, but when they claimed a spiritual character for poverty and had begging legalized, they introduced a corrupting element into the Church. It was soon found to be a cloak for indolence and hypocrisy. Besides all the world knows that poverty is often not only the cause but the effect of crime. There are the "Devil's poor," as well as "God's poor."

But our holy religion puts God's people in such relation to the poor, as to relieve and elevate them. Nothing but the true religion has ever done this. The Levitical code was very humane, and our Divine Redeemer would have His personal work continued through His members. All outside of that has shown a wonderful inadequacy. Nay, in so far as the divine order has been departed from, even in the Church the work has failed.

The apostles directed by the Holy Ghost, instituted the diaconate, and when the Roman hierarchy absorbed that office into that of the bishops, they inverted the law which said it was not meet for them to leave the word of God and serve tables, and this departure was followed by oppression on the part of a secularized and selfish clergy, who obstructed the courses of charity while they levied subsidies in order that they might indulge in luxuries themselves. The effect of this is still seen wherever the abuse obtains. "Like priest, like people" is a true maxim. There are now more professional beggars in Italy and Spain than anywhere else, and the only true care of the indigent in those countries is where pious men and women set apart for the purpose are made the almoners of the Church's bounty, and dispense her alms in the homes of the suffering, or in the asylums and hospitals.

The formal union of Church and State which led to the transfer of the care of the indigent to the State was in every way harmful. In the language of another, "A State Church could not keep its hold

on the original ground of spiritual being—the Christian element was lost, the secular power demanded and regulated by law the contributions required for the needy, and thus forced to be paid to the officer of the State as a tax what ought to be presented at the altar of the Lord as an act of gratitude to God in devout worship." What should have been a pleasant privilege of the Christian now became the stern duty of the citizen.

How inefficient all this has been even in an outward point of view, need not be told. We have not been able to get hold of more recent figures, but in England in 1867, 9,283 officers were required to dispense the poor fund, and a large part of the money raised for the indigent was spent in paying the salaries of these officials. The people were oppressed and the poor unprovided for. So it ever has been when the duty of providing for the poor has been entrusted to the State, and things would have been far worse if the Church had not supplemented this largely by voluntary contributions.

If it be said that the Church could do no better as a dispenser of charities, we reply that this has been disproved of by actual experiments. As early as 1818, Dr. Chalmers, then pastor of St. John's church at Glasgow, was pressed by a sense of duty to see if he could not bring about a better state of things. He restored the old Christian method, appointed deacons and deaconesses, and in 1841, he was enabled to report to the British Parliament that the parochial system was equal to all demands on his congregation of 11,000 souls without the "poor rate," although the people of his charge were not rich in means.

It is evident that the duty and privilege of supplying the wants of the indigent belongs properly to the Church. It cannot be right to allow any member of the household of faith to be dependent upon the overseers of the poor in any city or county. Proper Christian sense revolts at the idea. But besides the question of outward propriety, such is the constitution of grace, that he who loves God will love his brother also, and the man who is indifferent to his fellows may well doubt his true personal relation to Christ. Upon this and the duty of the Church to put forth organized efforts for the relief of her poor, we cannot now enlarge.

INTER-SEMINARY MISSIONARY ALLIANCE.

From a circular sent to us we learn that the third annual meeting of the American Inter-Seminary Missionary Alliance is to be held in the city of Chicago during the last week of this month. The object of this organization, as may be inferred from its name is to increase among candidates for the ministry interest in the great cause of foreign and domestic missionary work.

We are glad that our Seminary at Lancaster was represented at the former meetings and that the delegates brought back with them a spirit which "greatly stimulated missionary activity among our students and quickened their zeal in this particular department of the work in the Lord's Vineyard." We are glad too that our School of the Prophets is to have a representation at the approaching meeting and that one of our students,—Mr. David B. Schneider of the Senior class is to read a paper. The subject assigned to him is "Methods of Developing the Missionary Interests in Colleges." It is highly desirable that other delegates should accompany Mr. Schneider, and we hope some arrangement will be made for this. Our students want just the kind of knowledge and stimulating thought they will gain at such conventions, and the larger the number that can go the better it will be. We think there are many ministers and others who will help to bear the necessary expenses if asked to do so. Contributions may be sent to Mr. A. S. Weber, Chairman of the Committee, Theological Seminary, Lancaster, Pa.

WORTHY OF ATTENTION.

We are so much pleased with an article in the *Century Illustrated Magazine* for October, by Mr. Charles G. Leland, on "Hand Work in Public Schools," that we have concluded to transfer it entire to our "Family" page. Part of it is given this week and the rest will follow in our next issue.

We have never found time to visit the school spoken of by Mr. Leland, although we have heard him lecture on the subject, and feel greatly interested in the work he has undertaken. Mr. Leland is making a move towards the solution of a great problem. It concerns not only the cultivation of the taste and skill of pupils, but reaches back

of that to the moral effect which useful industry must have upon the rising generation. Idleness—the want of something to occupy the attention and elicit the powers of the young, is now recognized as a fruitful cause of dissipation and crime, and the man who can open up new and engaging fields of employment must be regarded as a benefactor of the race.

The genial author of the article we quote, perhaps better known as "Hans Breitmann," is a gentleman of culture and wide observation, and he is giving his personal attention to Hand Work in Schools, without compensation, for "mere love of the thing," and the good it may do for his fellows. His paper on the subject covers the whole ground, and we need say nothing further on the subject. In the *Century*, from which we quote, the article is illustrated with designs of work by the pupils of the school.

An esteemed correspondent who wrote last week over the signature "Experience," certainly has a "treacherous memory" if he thinks the cause of missions has not been urged in the editorial columns of the MESSENGER during the past year. A reference to our files will show that this subject has been made prominent not only as the best diversion from past strifes, but because it was the duty and privilege of the Church to put forth all her energies in that direction.

The National Liberal League is not satisfied that ministers of the Gospel are kept out of Girard College according to the provisions of Mr. Girard's will. At the late meeting held in St. Louis, it was resolved to take action to stop the reading of the Bible and the singing of Psalms in that institution.

"The Rev. Henry Ward Beecher has been passing the summer at his farm at Peekskill-on-Hudson, and has not as heretofore suffered from hay-fever. He has found a remedy which is an effectual cure, and has found it unnecessary to seek the White Mountains for relief this year." We clip the above from the *Christian Union*, which ought to be posted on the subject. If true, it is more encouraging than former reports from the Brooklyn preacher, who in past years told his correspondents that the hay-fever for the disease was six feet of gravel. If a remedy has been found it ought to be announced for the good of humanity.

THE REFORMED QUARTERLY REVIEW.

The October number of this periodical has left the press. The following is the table of contents:

1. The Ethical and Religious in Human Life, by the Editor.
2. Oxford University, by Rev. James Crawford.
3. The Christmas Season, by Rev. M. Kieffer, D. D.
4. Accountability for Belief, by Rev. Dr. C. R. Lane.
5. Exegesis of 1 Peter, iii. 18-20; or Christ Preaching to the Spirits in Prison.
6. A Day on the Mount of the Olives.
7. Early German Hymnology of Pennsylvania, by Rev. J. H. Dubbs, D. D.
8. The Genesis of the Earth, by Rev. Prof. J. S. Stahr, A. M.
9. The Work of Missions in the Church of Christ, by Rev. A. A. Planstiel.
10. Hymn of Saint Bonaventura, by Rev. D. Y. Heisler, D. D.
11. Recent Publications.

The number will commend itself both for variety of subjects and the ability with which they are treated. We think the *Review* like our other publications has a brighter future before it. The Board of Publication at their late meeting, appointed Rev. J. M. Titzel, D. D., of Altoona, to be associate editor, his duties to commence with the January number. This will relieve the present editor of some of his labors, and at the same time enable the united editorship to do something towards increasing the efficiency of the *Review*. Especially is it intended to improve the department of book notices. But it will be the aim of the editors also, to secure the best talent in the Church to contribute articles. For this purpose the Board has placed a small sum at the disposal of the editors to be used in giving a remuneration for approved articles. Even though the amount of remuneration is not large it will be a testimony that the labors of contributors are esteemed, and also be an earnest of what may be done hereafter. We give this early notice of the action of the Board so that the attention of the friends of the *Review* may be directed to the subject, and that efforts may be made in due time to extend its circulation.

The *Review* has an honorable history. Its volumes contain the best literature of

the Church. It will be just what the Church makes it. We believe it can easily maintain a worthy position among the theological quarterlies of the country if our best talent will come forward and furnish contributions. It will still continue to be an organ for the whole Church, and though there may be different shades of opinions in its articles, it is believed that it will faithfully represent the substantial unity of the Church. The editors will not be responsible for the different articles that will appear in its columns, except as to their general ability and orthodoxy. Hence no offence need be taken if a certain difference of views appears in its various articles.

SHOULD MINISTERS MAKE MONEY?

Without hesitation we answer, yes, if they can. If his salary is sufficient to cover expenses, with a balance in his favor, a minister of the gospel would have as much right to invest it and make it pay as any other man has to use his surplus for such purpose.

But some very spiritually-minded people think that the mind of a pastor should be as free as possible from such worldly entanglements. In their view the person of the minister should be sacredly kept away from all contact with worldly business, so that his thoughts be not diverted from the great concerns of religion, and from the duties of his sacred calling. Then too he should learn by experience that his lot in this world is not that of temporal wealth, hence, to put his trust wholly in God and look to Him for all that he needs. Money making—financial wisdom—worldly affairs and gains—these press too much on the time and attention of men, and ministers should stand aloof from all such terrestrial matters.

It sounds well enough. But then if worldly prosperity—or, we will say, "easy circumstances"—is a snare to the leader of a Christian community, it would be passing strange if the laity were proof against its power for evil. And then, must people be told forever that it is not worldly prosperity that hampers the ministry, but just the reverse? Not studying how to manage surplus funds, but how to get along without them, is what frequently robs churches of a portion of the pastor's services, to both his and their injury.

Some ministers can make out to get along respectably on his salary, by dint of clever financiering and daily attention to household economy. At the end of the year all bills are paid, but nothing left for an emergency. Is that a temporal condition to be desired by any pastor? Surely not; for he ought to "lay something up" every year and invest his savings in a business like way, like other honest people, and not live from hand to mouth, haunted by gloomy uncertainties of the future. What if he should accumulate a small fortune—would his people feel outraged by the pastor's worldly prosperity? We think not; nor would his mind be half as much distracted by his possessions as by the want of them. And if a minister cannot make a good Christian use of them, he has simply missed his calling. God's meek ones shall inherit the earth, and if His ministers are not of that number, or cease to be, so soon as they have accumulated a little property, then they must be a sorry set indeed.

A pastor who is not entirely dependent on his salary for a living, or is altogether independent of it, has an immense advantage over those who are barely able to make ends meet. Besides being free from corroding care, if he is the right kind of a man (and he ought to be), he can be an example to the flock in giving liberally to the benevolent objects of the Church, and thus his opportunities for doing good are greatly enlarged.

Money is not the root of all evil. Possessed by an enlightened Christian it is a talent of immense value, and a mighty instrument in the work of saving souls. The love of money is covetousness, which is idolatry, the rejection of the only true God, the root of all evil. Nor is money filthy lucre. It is one of God's chosen agents to secure the highest good of men, and nothing is unclean which He creates or appoints. The filthy lucre is what evil men make of it; and one of the chief duties of a Christian pastor is, to teach men how to avoid that soul-destroying sin, and how to use the money talent committed to them by the Lord.

We would say then to the struggling ministry—improve your temporal condition, if possible, by all proper means. It is time that people cease to look upon you as a poor class, as if by Divine appointment. You have a full right to a full share, with other men of liberal culture and hard

work, of worldly possessions; and who should know how to use them better than yourselves? K.

Rev. H. K. Binkley reports eighteen new subscribers for the *Messenger* and nine for the *Hausfreund* in the Schaefferstown Charge of which Rev. A. Bachman is pastor.

Communications.

PITTSBURGH SYNOD.

The Committee on Missions reported on Monday, A. M. The number of Missions has increased, and of those previously under the care of the Tri-Synodic Board, many have grown in strength, thus approaching nearer the time when they shall become self-supporting.

The liberality of the church in this important part of her work has been commendable. But it is plain that, in our aims, we have come short of our ability, and have given but a small part of what the Lord really requires of us. While so many are hungering for the Bread of Life, we should feel deeply the force of the command given by the Great Head of the church, "Go ye into all the world and preach the Gospel to every creature," and should enter upon the missionary work during the coming year with renewed energy and zeal, resolved to do all in our power to hasten the coming of the time when, at the name of Jesus, every knee shall bow, and every tongue confess Him to be the Lord, to the glory of God, the Father."

The following resolutions were passed:—
1. Resolved, That the pastors of this Synod be directed to preach, at least, once during the coming year upon the subject both of *Home* and of *Foreign Missions*.

2. Resolved, That the Classes instruct their pastors to hold missionary conferences during the coming year in all charges, in which, in the judgment of the classes, such meetings are needed.

3. Resolved, That in order to diffuse missionary intelligence among the people, the pastors and consistories in the Pittsburgh Synod be and are hereby requested to use their influence in the circulation of the *Missionary Herald*.

4. Resolved, That all pastors be instructed to take, at least, one collection during the coming Synodical year, for the Church Extension Fund, and that the Board now elected, be directed to go forward and mature a plan for securing a fund by one hundred dollar subscriptions.

Elder Jacob Byers, of the Mount Pleasant charge, has already offered to be one of one hundred to contribute \$100 each to this fund. My hope is that he will remove the limitation, and thus be the first one to give \$100 to this good cause.

TEMPERANCE.

Resolved, That this Synod asks all the senators and representatives within its bounds, to work and vote for the submission to the people of a constitutional amendment prohibiting the manufacture and sale of acoholic liquors as a beverage in the State of Pennsylvania.

PUBLICATION BOARD.

The annual report of the Board was read before the Synod and handed to the committee on the subject. On the last day of the sessions the committee reported as follows:—It gives us great pleasure to notice that the year just closed shows decided improvements in the affairs and operations of the Board. Specially encouraging is the fact that the total liabilities have decreased some \$8,600 over any preceding year. As to the periodicals, we are glad to gather from the report, that taken as a whole, there was a considerable increase in their number of subscribers during the year. And while commending again to the pastors and congregations, through the classes, the time-honored MESSENGER, *The Guardian*, *Child's Treasury*, and *Sunshine*, we recommend the adoption of the following resolutions:—

Whereas, *The Scholar's Quarterly* and *Primary Lesson Papers*, have fulfilled the expectations of the most sanguine, and proven themselves such invaluable helps to our Sunday-schools, Therefore,

Resolved, That the several Classes of Synod be and are hereby requested to call the attention of their several schools to the same, and urge upon all schools to adopt them.

We most heartily commend the appointment by the Board, of the Rev. J. M. Titzel, D. D., as co-editor of the Reformed Church Quarterly, a most valuable periodical.

It gives us pleasure to note a decided improvement in the Book department, and to encourage the Board.

Resolved, That the several Classes of Synod be and are hereby recommended to urge upon their several schools, to give their patronage and individual support to this particular branch of the Board's operations; and,

Whereas, the Board has overruled the Synods represented by them to devote, each year, one collection in each congregation, to the benefit of the Board, therefore,

Resolved, That pastors be and are hereby directed to take a collection in each congregation, each year, for the use of the Publication Board, and in those congregations using the envelope system, the Board be made one of the objects of Benevolence, these moneys to be sent to the Synodical Treasurer for this purpose.

The total statistics of Pittsburgh Synod are the following:—Ministers, 58; congregations, 127; members, 12,275; unconfirmed members, 8,858; baptisms—infant, 860, adult, 73; confirmed, 723; received by certificate, 477; communion, 10,567; dismissed, 223; erased, 203; deaths, 268; Sunday-schools, 103; Sunday-school scholars, 8,037; benevolent contributions, \$49,108.83; local purposes, \$53,936.89; students for the ministry, 15.

CLERK.

SUNDAY SCHOOL CONVENTION AT TRAPPE.

The Sunday School convention of the 2d district of Philadelphia Classis, (comprising those Reformed Sunday-schools within the bounds of Montgomery and Bucks county, belonging to said classis), was opened in St. Luke's Reformed church, Trappe, Wednesday evening, the 27th ult.

After a few remarks by the pastor setting forth the origin of the district convention, the first topic on the programme, "Why do we

REFORMED CHURCH PUBLICATION BOARD,
907 Arch Street, Philadelphia.

Youth's Department.

THE CHILDREN'S HARVEST SONG.

Happy are the children;
Harvest time has come.
Sweet their merry voices
Raise the harvest song.
Listen to the music ringing;
Clear as silver bells their singing.
Soft the sunshine, sweet the air;
We will wander everywhere.
Golden fruits for us are growing,
Autumn flowers for us are blowing.
O'er the meadows, through the land
We will wander hand in hand.

Rosy apple, purple plum,
You will know us when we come;
Mellow pear and glowing peach,
You are not beyond our reach.
O'er the meadows, through the land
We will wander hand in hand.

On the hill the sumac burns,
In the wood the maple turns,
Chestnuts brown and squirrels fleet
Hear the coming of our feet,
O'er the meadow, through the land,
We will wander hand in hand.

Happy are the children;
Harvest time has come.
Sweet their merry voices
Raise the harvest song.
Listen to the music ringing;
Clear as silver bells their singing.
—Our Little Ones.

GIRLS, HELP FATHER.

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy, laying down her bright crochet work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you could, Lucy," he said, reflectively. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best days, and it does not grow any easier since I have to put on spectacles."

Very patiently did the helpful daughter plod through the long line of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy chair, enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one would be willing if able," said Mr. Wilber; which last was a sad truth. How many daughters might be of use to their fathers in this and many other ways, who never think of lightening a care or labor? If asked to perform some little service, it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim to gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents on their children.—Selected.

THE QUEEREST VILLAGE IN THE WORLD.

All the boys and girls who have studied geography know what a singular country Holland is; that it is as flat as a dinner-plate; and away down below the level of the sea, with dykes or embankments built up all around, to keep the water from coming in—a green, level land, cut up by canals, so that you can travel about in that way as we do on roads. Holland means "muddy or marshy land," and Netherlands "low countries," or "low lands." There is not a mountain, not a rock; and the only heights to be seen anywhere are the lines of the sand hills, or dunes, which the wind and other agencies have formed along the coast.

The Hollanders are the neatest people in the world. There is a little town, or village, in that country, a few miles from,

Amsterdam, called Broek, pronounced brook, "Broek in Water-land." It has been famous, nobody can tell how long, for its cleanliness; and not only that, but for the fanciful style of the houses and yards and gardens and streets. The people, though only peasants, are all rich, and all feel a pride in their town; it seems to be the great business of their lives to keep their houses freshly painted, their gardens in perfect order, and their yards and streets as clean as a parlor. No carts are allowed in the streets and no cattle. Though the raising of stock and making butter and cheese is their occupation, a stranger would never imagine that there were any cattle in the region, unless he went to the beautiful green meadows back of the houses, or the stables out there where the cows are kept in stalls scrubbed and washed like a kitchen. The streets are too fine and nice for the feet of the animals to step on; all paved with polished stones, intermingled with bricks of different colors, and kept so scrupulously clean that a lady could walk anywhere in white satin slippers.

Every house has a little yard in front, but no shrubs, or vines, or flowers in it, or even a tuft of grass. They are all carefully paved with colored stones in the figures of animals, or birds, or trees, or tulips, or something in designs which make one think of some of the monstrosities one sometimes sees in hearth rugs, such as scarlet bears, green horses, blue trees and the like. The houses are painted in the brightest colors, just as the owner fancies; in vermilion, pea-green, pink, purple, orange, or anything else that is gay and gorgeous and queer; and the roofs are covered with tiles varnished till they shine like new silver. Every day the stones in the yard are washed and polished, and slippers are placed at the door so that any one going in, stranger or dweller there, must take off his boots or shoes before setting foot in the house. Inside, everything is as clean as constant scrubbing and painting and varnishing and rubbing and polishing can make it. The floors, of black and yellow marble inlaid, are kept slippery as glass from so much friction; all the wood-work glistens, and everything that is made of metal is dazzling as burnished brass. There is nothing in all the world like it.

There are large gardens between the houses, where there are trimly laid-out beds of such choice flowers as tulips and hyacinths and the rarest of bulbs; and all about are set up images as grotesque as heathen idols; and these are in keeping with the strangeness of everything else. The people have but little to do with the rest of the world, but stay at home and paint and varnish and scrub and keep clean. But they treat everybody well who goes there, and certainly if there is one queer village which is better worth visiting than any other, it must be Broek.—*Youth's Companion*.

THE SPIDER.

The ingenuity of the common house and garden spider in weaving their web and catching their prey is a matter which comes under the notice of everybody. It takes four millions of the little silken threads spun by the spider to make a filament as large as a human hair, and yet the spider will frequently manufacture half a dozen large webs in a single season, each single thread being made up of thousands of smaller ones.

The structure of the spider is a marvel of ingenuity, and, when examined under the microscope, fills the mind with astonishment. The claw is vastly more complicated than that of the lion, consisting of three retractile hooks, each one having also, on its underside, a row of notched teeth. There are two sets of these mandibles or jaws, one for seizing its prey and the other for devouring it. There are six, and in some cases eight, sets of eyes in the spider, which have a singularly brilliant, watchful, threatening look, and enable the creature to see on all sides at once. The fangs are jointed and can be freely turned, and at the point of the claw is the opening of a poison gland, which discharges its venom precisely as in the case of a serpent.

These singular creatures are found in every portion of the world, but grow the largest in warm climates. They are carnivorous and suck the juices of their prey, sometimes, indeed, eating the fragments, the female being much the more fierce, and ready at all times to make war on the males, whom they often devour in the breeding season. Spiders are very cleanly, and spend much time in cleaning their limbs from dust and dirt with the toothed

combs and brushes which they wear on their mandibles.

In making their webs spiders display great adaptation to circumstances, and indicate almost a reasoning power in varying their methods. Descending by the silken thread which it uncoils from its abdomen, the spider has the power of rolling up the flexible bridge as it ascends again. Other, again, throw out a cable in the direction of the wind, till it attaches itself to some tree or other object, when the spider strengthens and passes over it, and so the insect passes long distances without touching the ground. Some gossamer spiders, indeed, speed through the air buoyed up by their own light threads unsupported, except by the waving motion of the wind.

The most ingenious portion of the spider's lair is the circular tunnel in which the hunter lies ensconced. This has a double outlet, one opening on the web, the other giving passage below. It is from the former that the spider launches itself on its prey, while the other fills the part of a trap-door. The assassin is too cunning to leave anything to betray the nature of this slaughter-house. After it has sucked the blood of the victim, the remains are dragged up and shot down through the trap-door, and the spider then takes ambush for another incautious fly.—*A World of Wonders*.

THE MILL TO THE STREAM.

"I notice," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."

"Certainly," clacked the mill; "what am I for but to grind? and so long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any that comes as well as I can."

That is just what boys and girls ought to do—do whatever comes in their way as well as possible, and those who act so are sure to get along nicely.

A SILVER RULE.

You all know the golden rule: "Do unto others as you would wish them to do unto you." Here is a rule which is almost a parrot's golden rule, but which we will put by itself, and because of its value call it the Silver Rule: "Think and say all you can of the good qualities of others; forget and keep silent concerning their bad qualities." You cannot conceive how much such a course will heighten your own happiness and raise you in the esteem of your companions. Did you ever think any more of a boy or a girl because he or she found fault with others? Never call your school-mates or playmates ugly or cross to their faces or behind their backs. If they are ugly, or stingy, or cross, it does not make them better for you to talk or think about it, while it makes you love to dwell upon the faults of others, and causes your own soul to grow smaller and become like the foul bird that prefers carrion for food. Rather tell all the good you can, and try to think of some good quality of your mates.—*Anon.*

HOW THE SWALLOWS STOPPED THE CLOCK.

There is a story in *Harper's Young People* about two swallows that perched one morning on the hands of a great church clock, and seeing a hole in its face just large enough to enter, thought it would be a fine place for a nest:

The swallows thought it would be delicious to live in the clock. No boys could disturb them, and unless some one should invent a new kind of flying cat they would never have any unwelcome and dangerous visitors. So they began to build. They carried hay and grass and cotton into the clock, and by night their nest was half finished. They slept in a neighboring tree, and in the morning flew back with fresh building materials. Something very strange had happened. The nest they had partly built had nearly disappeared. They had to begin again. All that day they worked hard. The next morning they found that the same cruel trick had been played on them.

They now became very indignant, and that night they perched on the hands of the clock, so as to be near in case any one should try to destroy their nest. In the course of the night the hands of the clock turned around and tumbled them off, but in the morning they saw their nest had only been slightly disturbed. They re-

paired the damage, finished their work, and moved in that night. For two days they were very happy, but the third day a man climbed into the tower to see why the clock had stopped. He found nearly a peck of straw and grass and cotton that had been drawn by the wheels into the inmost recesses of the clock, and had finally so clogged the wheels that they could move no more. Then he found the nest that the swallows had made, and threw it away, and stopped up the hole in the clock face. And so it happened that the swallows had to go and build a nest under the eaves, after all.

WHAT EARLY PIETY ACCOMPLISHES.

1. Forms good habits.
2. Protects against temptations.
3. Strengthens the best affections.
4. Purifies thought and speech.
5. Draws out love for parents.
6. Brightens the home circle.
7. Endears relatives and friends.
8. Gives character more decision.
9. Instills reverence for holy things.
10. Teaches love for the sanctuary.
11. Leads to a study of the Scriptures.
12. Inclines the heart to earnest prayer.
13. Reveals evil companions.
14. Makes life more conscientious.
15. Helps in a choice of a vocation.
16. Encourages activity in wise direction.
17. Transforms duty into pleasure.
18. Induces self-sacrifice for others.
19. Saves from bitter reflections.
20. Crowns the evening of life with peace.
21. Lights up the dying-hour with joy.
22. Robs death of its sting, and the grave of its victory.

THE ACADEMY BELL.

The rich air is sweet with the breath of September;

The sunback is staining the hedges with red;
Soft rests on the hill slopes, the light we remember,—

The glory of days which so long ago fled,
When brown-cheeked and ruddy,
Blithe-hearted and free,
The summons to study
We answered with glee.

Listen, O listen, once more to the swell
Of the watchful, merry Academy bell.

The path by the river, where willows are drooping,
Is radiant with children; the long city street,

All busy with traffic, makes room for their trooping,
And rings to the rush of their beautiful feet,
For the poet and preacher,
The man of affairs,
And the gentle home teacher
O'erburdened with cares,

Alike spare a moment to wishing them well,
Who speed when they hear the Academy bell.

God bless them, our darlings! God give them full measure

Of joy, at the fountains of wisdom and truth!
We tenderly view the enchantment of pleasure,

Which royally lies on the days of their youth;
For brown-cheeked and ruddy,
When children at home,
That summons to study
Once called us to come,

And voices departed we hear in the swell
Of the never-forgotten Academy bell.
—*Youth's Companion*.

HOW THE BEY OF TUNIS LIVES.

The palaces of the Bey are splendid and incongruous; the Bardo, an hour from the capital, is a fine sample of oriental architecture and decoration, spoiled by Parisian upholstery and vulgar European carpets. Dar-el-Bey, his only town residence, is magnificent and neglected; his real abode is in a separate building, walled, and standing in a garden, near the Bardo. He goes to the Bardo once a week, to sit in judgment on his subjects, and receive the ambassadors and consuls of the great powers; and then there is a brief stir, and the court presents a stately picture. "It is, however, only an external brilliancy, and it cannot deceive the visitor as to the misery reigning within the Moorish empire." Mahomed Es Sadock Pacha Bey is an amiable enough prince, by all accounts, fond of children, but childless, and very simple in his habits. He has only one wife, and though he pays her a formal visit of an hour's duration at her castle every day, he rarely sees her, as the hour of his visit is generally one appointed for devotion, and on his arrival he goes to a small room in the palace to pray. He is supposed to know nothing of the management of his possessions; before him all is splendor, behind his back all is desolate ruin. Whichever of his palaces he shall die in will be dismantled and left to decay, for a bey must not live in a palace in which

a predecessor has died. "None of them has had himself transported into the street on death approaching, and there are more than a dozen palaces in Tunis to-day which cannot be used by the bey. A melancholy example of this absurd custom is Mahomedia, once the magnificent residence of Achmet Bey, who had it built thirty-five years ago at a cost of 10,000,000 francs. This palace, with its secondary buildings and villas for ministers and dignitaries, was situated two miles out of town; and when Achmet Bey died, the furniture was moved, the floors, glazed tiles, doors and windows, were broken out and dragged to another palace. The heavy marble columns, statues, the curbs of the wells, etc., remained behind with the walls, and he who passes those imposing ruins to-day, might think thousands of years had passed over them. The hand of the Arab destroys thus in our day in the midst of peace, as his ancestors, the Vandals, did centuries ago, only in time of war. So much for oriental culture!

HOW TO ACT WHEN LOST.

The feeling of a person lost in the woods is anything but a pleasant sensation. It is in fact utterly demoralizing, and requires the strongest head to keep from rushing around through the woods like a madman. The only way for a lost person to do is to sit down and try to collect his thoughts, and see if he cannot invent some way of telling the points of the compass, and not feel any more scared than possible. One way that woodmen have is to judge by the moss that grows on the trees, as the moss will grow thickly on the southerly side of the trees, owing to that side being the warmest, and by aligning two or three trees with moss on them north and south can readily be told, and then if a person understands his locality he can start out and keep his bearings. When there is a mist or fog in the woods even old hunters get lost, but they, usually having dogs with them, allow themselves to be guided by the superior instinct of these animals.

Pleasanttries.

A convention of Land Leaguers in this city has decided to make the watermelon Ireland's national emblem, because it has the green above the red.

A little girl in Somerset, England, being requested to name the earlier writings of the Bible, glibly answered: "Devonshire, Exeter, Litchius, Numbers, Astronomy, Jupiter, Jumbo, Ruth."

"Pa," said a child, thirsting for knowledge, "they say that beavers are the most industrious of animals. What do they make?" "Beaver hats, my child—beaver hats," replied the father.

She decorated her room with bric-a-brac and pictures, and placed her husband's photo on the topmost nail. Then she sat down to admire her work, and blissfully remarked, "Now everything is lovely and the goose hangs high."

Recipe for angels: "Mamma, what makes angels?" asked a little boy, who had been reading of the heavenly inhabitants. The mother glanced out into the orchard, and with a warning look solemnly replied: "Unripe fruit, my dear."

The young girl who sings to an admiring company in the parlor, "You must wake and call me early, mother dear," is the same creature who expects her mother to make the fire, get the milk, and bring her breakfast up to her room.

Said a teacher to a class in composition, "Make a rhyming couplet including the words nose, toes, corn, kettle, ear, two, and boil." There was silence for a little while, and then a little boy held up his hand in token of success. "Read the couplet," said the teacher, and the boy read:

"A boil in the kettle's worth two on your nose,
And a corn on the ear is worth two on your toes."

Did you ever notice how things get in your way when you're in a hurry? A Boston woman told her husband that a runaway horse was going by. He jumped so quick he sprained his knee, and in his frantic haste fell over two chairs, and skinned his shin, stepped on a dog, upset the table with books and drop-light on it, ran against his wife and hurt her, and got to the window just as they were stopping the horse two blocks away, round the corner.

Religious Intelligence.

At Home.

There are twenty large Presbyterian churches with vacant pulpits in the State of New Jersey.

The churches of this country aggregate an expenditure of \$175,000,000 a year in maintaining and extending public worship. Yet this is less than three and a half dollars for each person.

A convention of the colored clergymen of Maryland, irrespective of denomination, was held lately in Baltimore. The object of the gathering, which was large, was to carefully consider the present condition of the colored race in Maryland, religiously, morally, educationally, and financially, and devise ways and means to better the present status of the race along every line of duty through all the avenues of life.

The Old Testament Branch of the American Bible Revision Committee met recently in New York. Professor Meade, of Virginia, Dr. Hare, of Philadelphia, Dr. Packard, of the Episcopal Theological Seminary of Virginia, and Dr. Donaul, of Brooklyn, were present, with suggestions as to the best way to advance the work. It was reported at the meeting that "the work of revision had progressed to the Psalms, which have already been revised four times—twice in this country and twice in England. The Song of Solomon will come next, followed by Ecclesiastes, which will all but complete the work, and will take about a year yet to accomplish."

The four stone cottages comprising the Presbyterian Orphanage, in the rear of the Presbyterian Home for Widows and Single Women, Kingessing avenue, between Fifty-eighth and Fifty-ninth streets, were dedicated on the 28th ult. The plan of erecting buildings for separate families, in contradistinction to the system of the great Orphan House of Bristol, England, has been carried out, and, bearing the names of esteemed contributors and helpers—Haddock, Thomas, Baird, and Tenbrook—are now ready for occupancy. It is contemplated to erect a cottage or chapel, or possibly a school building, to the memory of Father Martin, who for forty years was the pioneer missionary in establishing Sunday schools in Philadelphia. So far about \$1300 has been subscribed by Sunday-schools.

Abroad.

The Church of England intends to send missionaries to the Nestorian Christians of Kurdistan.

The remarkable religious movement among the Telooogs in Southern India still continues. Many of the converts are preparing for the ministry.

Two hills, ninety-nine million, two hundred and ten thousand, five hundred and twenty tracts, have been given out by the London Religious Tract Society during the eighty-three years of its corporate existence.

At Amoy, China, four natives have been licensed to the ministry in connection with the mission of the English Presbyterian Church. They were at once called to vacant charges.

Mexico has proved a very encouraging field for the Methodists and the Presbyterians. Nearly one-third of the foreign mission membership of the Presbyterians is in that country.

The four boards of the Wesleyan connection held their annual meetings recently, when it was found to the gratification of all concerned, that the year had been to all of them the most favorable in their history.

The Russian Church displayed a proper spirit in rewarding priests who did what they could to protect the persecuted Jews. It would be well for the officials of the government if they betrayed a like recognition of the rights of man.

It is stated that Prince Bismarck has instructed the present *locum tenens* of Herr Schlozer at the Vatican to lodge a complaint with the Pope at the irritating procedure of the Archbishop of Breslau, particularly in regard to mixed marriages.

The Conference of German Church governments at Eisenach resolved that November 10, 1883, the 400th anniversary of Martin Luther's birth, should be universally celebrated in the Protestant churches of Germany. The revised copy of Luther's translation of the Bible was remanded for further revision.

In France the Salvation Army has expanded into a salvation fleet. A cutter taking the name of "The Sailor's Bethel" has sailed down the Seine from Honfleur to Rouen, manned by three clergymen and a pilot, who is said to be a converted seaman. The cargo is made up of tracts and Bibles in French. As the crew are musical, they give sacred concerts at the points where they touch.

A commission constituted by the Danish Folkething, in the matter of a proposed civil marriage enactment, has reported almost unanimously in its favor. The measure recommended by the commission threatens the clergy who in any case solemnize marriage before the required civil marriage has taken place, with a fine of 562 marks, or three months' imprisonment. It is considered highly probable that the projected bill will become a law.

INVITATION.

Strangers passing through the city are cordially invited to visit the store, and make free use of its conveniences; leaving their luggage under check at any of the doors, or in the Luggage Room in the Department of Public Comfort.

Really we meant to have this important department in full operation before everybody got back from sea and mountain. It is made for strangers; and they seem to enjoy it, so far as it has got. It consists of a free Reading Room for gentlemen, a free Resting Room for ladies, free writing-facilities in both, closets, and other little conveniences; a soda and mineral-water fountain that isn't free; and a lunch-room to be added.

We make the great public welcome there, beyond the wont of any other house, so far as we know. We think it will pay us to look after Public Comfort a little, as a means of advertising. There's nothing sly or crooked about it. We want visitors to Philadelphia to have a good time, and to connect our store with it.

New things are coming, and fall trade is already begun. New things do not come all together. They come in a steady stream from now till Christmas. And they go in the same way. They have to. You may easily believe it, when you see our house full all the time, of goods and of people taking them away. It would be hardly worth speaking of so obvious a fact, but for the moral; which is: Buy when you find what you want; for tomorrow somebody else will be after it.

New things will crowd upon us now for mention every day. Only a few can get into the papers, except in the most general way. It will be fair to come for whatever you want, and expect to find it.

New foreign wraps have come. There are jersey coats, jersey ulsterettes, pelisses, and others. The writer of this hasn't even seen them. He has only heard of the flutter they are going to make.

Wonderful silks have come. But we must say more about the least of them than we have time for today.

We have neither time nor knowledge today to go into particulars. This is only an early notice that the store is filling up with goods for fall.

We need to say further to you who live at a distance that you needn't go to the city every time you want anything. We take so much pains to send you what you want, that you risk little in writing for goods. Let us know, as nearly as you can, what you want, and we will send you samples and prices, or take other means of finding out exactly what you do want.

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